THE WOMAN'S EXPONENT.

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SALT LAKE CITY. APRIL 1, 1884.

MRS. LOCKWOOD'S SPEECHES.

Mrs. Belva A. Lockwood has been up in the State of New York recently, and was there interviewed on the Mormon question by newspapers. Mrs. Lockwood said:

"Of spoke upon the Mormon question at last year's convention and also went before the Committee on Territories. For that the Mormon people passed me a resolution of thanks and also took up a collection and sent me $100; but I cannot say that I am retained in their behalf thereby. I was Vice-President for the District of Columbia of the Woman's National Suffrage Association, and was this year asked to make a speech of thirty minutes before the convention on any subject that I should choose. I selected woman and her relation to trades and professions, and prepared myself to speak on it, with the knowledge of Miss Anthony and Mrs. Bell, Chairmen of the Executive Committee. The day before the Convention met, Miss Anthony saw me and said that my subject entangled upon the subjects of some of the other ladies, and that as I could more readily change than any other, she desired me to take up the subject of disfranchisement of the women of Utah and Wyoming, remarking, 'If you do not treat that subject, no one else will, as they have more courage than you have.' I agreed to do so. In my speech I made a legal argument against the passage of the Equal amendment to the Emancipation bill, and the Caswell bill. I showed that the Idaho, which combines a disfranchisement of the women of Utah, is unconstitutional and invalid; and that the Caswell bill to wipe out the Legislature of the Territory, is an unwarranted usurpation of power by the general government. The portion of my speech which specially caused the commotion was when I compared the religious of the world, showing how they had their origin. Joseph Smith had but six followers.

In six years the Mormons increased to 16,000, and 8-day they number over 100,000. The Methodist Church of America started with a membership of six persons, in St. John Street, New York. Now its membership is 4,000,000. I showed the origin of Mohammedanism, precisely as that of the Mormon religion, and quoted that Mohammed said, 'If you do not believe that this book is from God, see if you can write a better one.' The Mohammedans now number millions. All these religions were persecuted, in the beginning, and my object was to show that to persecute a church was only to increase its membership. On this line of history the newspapers went to the papers that settled the sites of the present New England and drove the Baptists out of Connecticut. The Griswolds, I claimed, had no such right to attack and depopulate the Mormon Church than the Catholic or any other church. That policy in Utah where every man sports his wife and children is not so much worse than the policy in the District of Columbia where men retain their numerous wives, but refuse to recognize them as children of the republic. I don’t believe in the Mormon religion any more than in the Mohammedan. I was educated a Methodist and have largely attended the Baptist Church, but I would swear by any of them. I am willing to second to every person perfect freedom in political and religious matters."

"Mrs. Lockwood, regarding her alleged rascal by the Mormons: "If I am the attorney and my credentials are filed, for the State of Panama. I was appointed by the Commissioner to look after the interests of that State. Whenever the Bethelites of the Mormon women of Utah are threatened, they telegraph or write to me, but it is not because I am a Mormon, but because I am a woman and a human being."

"In regard to my speech at the convention, I may add that Miss Anthony arose and said to the audience that the Woman’s Suffrage National Association was going to do with any legislation in Congress that treated men and women alike, upon which I begged pardon of the audience for not having discernment enough to distinguish the difference between the rights of the men and the rights of women." Miss Lockwood prefers her position upon the question to that of Miss Anthony."

"Josephine Bell, when before the Committee on Territories at the National Capitol, where he had been summoned to speak on the subject of Mormonism, met with a lady lawyer, who had come expressly to speak on the same subject; Mrs. Lockwood, and he gives his idea of the woman and her speech, and as he is a very pleasant writer, although he does not know all about Mormonism, we will give his description in his own words, as his style is very humorous, and certainly original.

"She came with a whistle, a snap, consciousness, a spirit to do what was a sort of challenge to battle, Q, woman! woman! Don’t you know that the day you ascended in making a soldier of yourself, you have to fight for everything? Don’t you know that the position of having the whole earth given you, as it is now."

"She ran around among the clavies and tables and men, like a little speckled hen that had lost her last nest to another."

"Then she flattened down beside the clerk, slammed down some books and saying, ‘If I were here to make a speech this morning, I proceed to enroll papers and write others."

"The Committee was not yet in session, and I in conversation with a Member incidentally remarked that we had in early days colored gold in Utah. She shot up, and not even deigning to look at me, she shouted: ‘And that in the face of the Constitution, which says, No State shall coin money bills of credit.’ Then the heat dropped, the dots hung low, and the pen rattled over the paper."

"The Chairman called to order, the lady lawyer was at once on her feet and shouted out her purpose to be heard on the momentous Mormon question. After five minutes of silence, a fit of giddiness was alluded for her speech. Catching up her books, bag, and manuscript, hastening to the far end of the room, she took position just under the fan which for some time had been down the paper she crossed her pretty hands and looked us squarely, triumphantly, a long time under her inquiring gaze. This woman expresses in the annals of this city findings that, with folded hands, under the ferocious fox of Oregon, had it all her own way at once. She was pretty to begin with. No bawdy; no fence; no foolishness at all in dress or address. Her heavy, grey hair was combed back in the old chaste style, and shone like a splendid brow and fans, earnest face. All leaned forward and listened eagerly as she began, and as she went on for the first few minutes. Her English, her address, her eloquence, her courage, every side to doubt if any man in Congress could use better language, or use it with more grace and precision. For the first fifteen minutes no man or woman spoke, but when she began to fall, to flounder about, to blunder. She had forgotten her place. And then, poor dear, she had undertaken to settle the whole stupendous Mormon question, that vitality and immorality of it to expound the Constitution, compare Congress to King George, all in fifteen minutes! No wonder she got beyond her depth. Men got upset; they began to talk too giggled as the counted and saved to her final appeal and got so high that she melted the wax of her wings and fell to the ground there under the gentle battled sword, and the famous fox of Oregon. Evidently she had overlooked, who had mattered something not complimentary as she first entered, was like myself, thinking of old Rome. For she gathered up her papers after thirty minutes of the Mormon, and flattened to her seat, she retold back and said to himself, ‘Great Caesar!’"

"As a faithful chronicler of unique things here at our country’s Capital, I am to admit that there are many men, myself among the number, who could not have made to save their lives, such a speech! The only real trouble about it all was I not knew when to stop. At the end of twenty-five minutes the Chairman had to call her to order. She, womanlike, wanted to have the last word. She was allowed five minutes more, and took fifteen to end."

TESTIMONY THAT CANNOT BE REFUTED.

A lecture was delivered by E. O. Brandt, in the Unitarian Church, Sunday evening, Feb. 9th, 1884, on 'celestial marriage fradists,' as he terms it. I will say nothing about the first part of his lecture, nor the flimsy arguments he makes use of to substantiate his position, as opposed to celestial marriage. His first question is, 'What shall we do with these women that have made affidavits that they were琼斯・史密斯的毁灭? We shall cross examine them. He referred to the fact that the affidavits are affidavits, and says, ‘J. Adams denied performing the ceremony, in 1763, while in London, and in presence of Emma Smith, who also denies any knowledge of such a marriage, on her deathbed.’ Further he says, ‘One of the elite ladies of Ogden told me that she could swear that Hyrum Smith married or sealed four women to his brother Joseph, in his house, etc., etc.’

Now, I have often wondered, if they really wanted to learn the truth, why they did not come and put their questions to me. Instead of going to an ‘elite lady of Ogden,’ who was no more of knowing only by hearsay, and if she did vary a little from the truth, it is not so very strange, whether it is any proof that plural marriage is not a fact. It cannot be denied that Hyrum is not true. I have made a statement of facts that I know; not of what I have heard or believe, but what is actual knowledge. I am not afraid of being quoted; to show all that it is possible to make me contradict myself, I would not alter the facts. ‘Facts are stubborn things,’ and refused to be obliterated. Facts cannot be destroyed, no matter how the plea of or arguments may be, seemingly, that they are brought to bear against them. Truth will stand bold and
defiant through everything. Truth is the rock on which I stand, and I know whereof I speak, and that is why I have no fear. I am willing to answer any reasonable question that any of them may have. The time has come when my conscience forecades me to speak of these things, and no cross questions would have made me reveal the facts. The time had not come to publish in the world the truth of Joseph's and his practice of plural marriage some years before his death. And the revelation given through him was no less true because it was not written as soon as revealed. Emma was aware of Joseph taking plural wives, on one occasion at least, and if she has denied it on her death bed (which is very hard to believe) forty years later, it does not destroy the facts and as to J. Adams denying that he performed the marriage ceremony, I think it is a mistake. It might have been George J. Adams that denied it, but the one I mentioned in my letter, James Adam, generally known as Judge Adam, of Springfield, Ill. He did not reside in Nauvoo, but was there at a visit. I do not think he would deny it, unless he held different views from mine. What he has said and done almost anything to injure the truth, but if he and Emma, and every other witness should deny it, the fact still remains. Emma seemed to be well at the ceremony was over, when, almost before she could draw a second breath, she turned, and was more bitter in her feelings than ever before, if possible. She had, as it were, bound us to the ship and carried us to mid ocean, then threw us overboard to sink or swim, as the case might be.

She often made things very unpleasant, but I have no heart in my towards her but pity. I know it was hard for Emma, and any woman to enter plural marriage in those days, and I do not know anybody would have done any better than Emma did under the circumstances. I think Emma was better off having any thing in getting into such trying circumstances. But she need not have blamed herself for that, in the least, for it would have been the same with or without her, as far as I understand, and I have never suspected the not that made men plural wife. It has been to me like an anchor cast within the veil. It gave me a hope that was like a rod from eglantine through heavy match of hatred and persecution. And I could say truly:

"I'm a hope that will not fail, it reaches far within the veil, which hopes is like an anchor, oh, that's the hope for me!"

Yes, that's the hope for me. It will never perish, and when thorns have been stepped in my path away, dismiss my feet, and dark clouds have gathered over me, this hope has cheered me on my way. I have often looked back with joy and thanksgiving that I listened to the "still small voice that whispered to my soul," the door is open—enter! It may lock dust, dreary and desolate, but peace, joy and salvation be beyond. The longer I live, and the more knowledge and understanding I get pertaining to the principles of the eternal world, the more I rejoice in the one set of my life. It has been a beautiful picture. I have lived more than words can express. In the gallery where I have been students coloring and studying the different subjects. I have wished so many times I had the one here that could sketch; every day I see some lovely spot that I would like to keep forever in remembrance.

From the windows of the office here in Burn, there is a beautiful view of the Aire river just below, and sloping on the opposite bank is a high, grass covered hill, dotted with pretty Swiss cottages. I could never tire of looking at this scene. There is a very beautiful river.

Yours affectionately,

[Signature]

Burn, Jan. 27th, 1881.

LETTER VIII.

TO MRS. R. D. M. SEARS.

DEAR MRS. SEARS,

Since last I wrote you everything has gone on as usual. You are both ever so well, though it is not much change in the daily routines, while we are in Bern, except an occasional invitation to spend an evening with some of our people.

John Q. is just about having a trip through the Central States mission, though it will not be a very long Journey. Of course you could come to see him, but you would not find him in any meeting. The sisters here had made preparations to give us a farewell surprise party, so we were not the only ones who were disappointed, though they declared they felt like having the party as an expression of their delight that we had to stay.

It is most lovely weather here, now, just like spring time, and so pleasant to walk over the hills and down by the river. We can get a charming view of the mountains, and they are absolutely lovely. Crowned with snow, and glittering in the sun, with the blue of skies above them, and verdant hills beneath. This is a picture perfect, odd looking city, yet it is very attractive to me. There are such delightful walks in every direction, and wherever- the eye rests, there is a most beautiful scene.

Yet I often think there is some pleasure in traveling or seeing the world compared with the pleasure of being with our loved ones. We can not have too much of the society of these we love, and only too soon separations come without bringing them about ourselves.

With great love for all at home.

[Signature]

Benn, Feb. 12th, 1884.

LETTER IX.

TO MRS. SARAH A. CANNON.

DEAR SARAH,

Munich, where we have just been visiting, is where the two brothers, John Q. and Abram H. Cannon, were when John Q. fled to Germany in 1856. All I could learn about their mission here, the places they traveled in, and so forth; how Abram used to laugh at John Q. peculiar pronunciation of the German words. He took his turn this time in laughing at me. There are many things here to remind us of Abram, among them some five or six hymns in the German hymn book. I had to come to Germany to learn that our brother was a poet.

I have seen many beautiful pictures since I came to Europe; some of the finest works by the best masters, and I have enjoyed them more than words can express. In the galleries where I have been students coloring and studying the different subjects. I have wished so many times I could come here that could sketch; every day I see some lovely spot that I would like to keep forever in remembrance.

"From the windows of the office here in Bern, there is a beautiful view of the Aire river just below, and sloping on the opposite bank is a high, grass covered hill, dotted with pretty Swiss cottages. I could never tire of looking at this scene. There is a very beautiful river."

Yours affectionately,

[Signature]

Benn, Feb. 29th, 1884.